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A Tool for the Seminarian: Methodology of Study and Scientific Work

Review Author: Samuel R. Wiley, S.J.

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language analyst that there can be no ethics without a metaphysics. Although he did not fully develop the metaphysical implications of this admission, Prof. Adams was at least in the right direction. In affirming that through value-experience which underlies moral knowledge, we can attain an objective feature of reality which he terms "value-requiredness", the very feature denied by modern scientific thought, Prof. Adams is not too far from a realistic and teleological ethics which takes values to be objective and which interprets the moral "ought" as an existential imperative expressing the objective relation between man's final goal and the necessary means to that goal.

VITALIANO R. GOROSPE

A TOOL FOR THE SEMINARIAN

METHODOLOGY OF STUDY AND SCIENTIFIC WORK. By
Father Dominic of St. Teresa, O.C.D. Alwaye: St. Joseph's
Apostolic Seminary, 1962. xviii, 322 pp.

It is gratifying to welcome a book of this nature, coming as it does from a Catholic seminary in India. No more genuine evidence could be offered that the Catholic Church in Asia, true to her historical interest in scholarship, wishes to pass on this invaluable tradition to future generations of Catholic priests in the Far East. The work of Fr. Dominic on the methodology of the ecclesiastical sciences is designed to be both a help and a stimulus to learning and to genuine scientific work. As the author modestly states in his preface, it is intended chiefly for undergraduate students who are beginning their study of philosophy and theology.

The work is divided into two main parts. The first section is devoted to the Methodology of Study. Here the author gives a practical summary of the principles which are commonly found in greater detail in standard works on Educational Psychology. To this are added the fruitful conclusions of European and American authors who have treated specifically of study and methodology in the ecclesiastical sciences, such as Sertillanges, Kurtscheid, de Gilbert and others. Thus the English-speaking seminarian is put in contact with the best that has been written in other languages on the methodology of the ecclesiastical sciences. After an initial chapter on the nature of study, subsequent chapters treat of the human faculties used in the study process, the necessary dispositions for

good study, the proper use of class, reading, examinations, libraries and note-taking.

Throughout all this the author keeps his seminarian audience in mind and pleasantly reinforces scholarly attitudes and habits with the pertinent spiritual motivation. All this is directed to forming a priest whose intellectual discipline will fit him in an eminent manner for the modern apostolate, which demands above all that its very complexities be subjected to the analysis of a reflective and undissipated mind.

The second and by far the longer part of this work seeks to initiate the young student into the deeper paths of scientific scholarship. To this end the author has gathered together in an orderly fashion the chief bibliographical aids in each of the ecclesiastical disciplines. Aside from the standard areas of research, there are special bibliographies devoted to the philosophies and philologies of India. Professors of methodology in other Asian countries could easily supplement this section with the bibliographies pertinent to their own particular cultural scene. The summaries presented by the author are well done, although in the section devoted to Canon Law, no reference is given to the excellent Canon Law Digest compiled in English by T. Lincoln Bouscaren and published by Bruce and Co., Milwaukee. In the section devoted to Sacred Scripture some significant summaries of recent studies have not been mentioned.

All in all however, the lists given are complete enough for the beginner, for whom this excellent summary will be a great time-saver. The details given in Chapter 18 on the authenticity of sources is of particular value since it contains much that is not usually available in general manuals on thesis writing. For this section of the book alone the novice in the field of primary research will be grateful since in a relatively few pages it summarizes for him what could otherwise only be learned by long experience.

The author humbly acknowledges that his is not a perfect work and his statement is correct. There is first of all an excessive use of anglicized words from Latin or the Romance languages which are not according to current English usage. Thus we find 'revision' instead of 'review'; 'seminarists' in place of 'seminarians'; and 'alumni' used to refer to actual students when in English it is commonly applied to those who have already graduated. These and other errors lead to the observation that someone completely at home in the English language should have made a more thorough revision of the text prior to publication. Errors in printing, spelling, etc., are more abundant than they ought to be in a work itself advocating scholarly methods. It is somewhat amusing to note that in the very page where the author emphasizes correct publishing practices (p.

281), there is a serious linear error in word arrangement. While small in themselves, these constantly recurring mistakes annoy the reader, who would wish that so helpful a book might not be marred by so many grammatical and typographical imperfections.

This book can be recommended as very useful for professors of methodology in any seminary. It should find its place on the reference shelf of all seminary libraries and indeed it would be a handy and time-saving tool for every student who seriously contemplates beginning the study of Catholic philosophy and theology.

SAMUEL R. WILEY, S.J.

SUBJECTIVE METAPHYSICS

THE PHILOSOPHY OF GABRIEL MARCEL. By Kenneth T. Gallagher. New York: Fordham University Press, 1962. xvi, 179 pp.

Gabriel Marcel is a unique philosopher, unique in his method as well as in his message. To the uninitiated reader, Marcel's works can be baffling and discouraging. Synthesis is not his forte. The majority of his pivotal insights are contained in unorganized "Metaphysical Journals," and even his most systematic work, *The Mystery of Being*, often engulfs the reader in a morass of phenomenology and seemingly illogical digressions. As a result, it is easy to miss the deep, central insight which Marcel possesses and lose interest in him completely, or come away from him with a few mere catchwords and peripheral ideas. In short, his philosophy needs interpretation. In view of this, it can be seen why Professor Gallagher does a great service to modern philosophy with this well executed study on the philosophy of Gabriel Marcel.

Although Marcel is a philosopher who would eschew the very idea of having a philosophical system, there is a fundamental unity of insight in his works. This axial insight is his concern for participation. In his interpretation, Professor Gallagher cuts through Marcel's phenomenology to present a balanced synthesis of the metaphysics of participation according to Marcel. As the author sees it, Marcel's central insight is participation, a multi-leveled, non-objectifiable co-existence of a subject in a world of other subjects. The main question that engages Marcel is how to think concrete participation without destroying it in objective thought. Marcel's answer is that participation is reached by means of a "secondary